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Renyin Disaster (1901–1903) in Guangxi Province and  
the “American Relief Expedition”

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The civil disturbances caused by secret societies and discharged military veterans of Guangxi Province from the end of the 19th century into the beginning of the 20th century were further exacerbated by natural disasters, especially the flood and famine from 1901 to 1903. Although much research has paid special attention to these Guangxi civil disturbances to date, the aspect of relief efforts by foreign Protestant missionary societies has not been sufficiently covered. For this reason, the present article attempts to clarify whether or not the disaster relief activities, which were carried out by the Christian and Missionary Alliance (CMA) in Guangxi Province, and by Robert McWade, a Consul General of the United States at Guangzhou, affected the civil disturbances.

The author begins by summarizing the actual conditions surrounding the disturbances based on the research to date and the available primary sources, in order to confirm a relationship between civil disturbances and the Renyin Disasters. Next, he describes the famine relief efforts conducted in 1903 by the missionaries of the CMA and McWade’s “American Relief Expedition” funded by private voluntary contributions from the United States; then sums up the influence exerted by relief efforts on the evangelical activities of the CMA in Guangxi Province, in general, while focusing specifically on the relationship between famine relief, touted as “humanitarian service” in the US, and the simultaneous efforts by the Cen Chunxuan, the Viceroy of Liangguang to suppress rebellion.

The above investigation has led the author to the following two discov-

eries. First, regarding the relationship between disaster relief and Protestant evangelical activities, as already shown in the existing research, the contribution of the humanitarian efforts carried out by the missionaries of the CMA and diplomats in the midst of the Renyin Disasters can be confirmed. On the other hand, it is also clear that the evangelical efforts conducted by McWade's "Expedition" met with every possible impediment because of the oppositions on the part of local elites. Secondly, due to the intervention of Chinese authorities, the relief campaign was incorporated into the counterinsurgency operations. In more general terms, the author's results demonstrate the necessity of further studying the relationships between internationally organized relief campaigns and intervention in such efforts by Chinese local authorities.

## The Greater East Asia Co-Prosperity Sphere and Manchukuo's Foreign Policy

HIGUCHI Hidemi

This article is an attempt to elucidate the kind of Manchukuo's diplomacy with other Asian states, in order to analyze its national character and the structure of the Greater East Asia Co-Prosperity Sphere (GEACPS). While diplomacy normally helps a state establish its *raison d'état*, by enabling it to define its national character through participation in the international community and sharing values and interests with other members, as a "puppet state" of the Japanese Empire, Manchukuo differed in that respect, since it was largely dominated by diplomatic relations with Japan, which were at times in conflict with the principles of the GEACPS community, thus threatening to add a layer of complexity to its national character.

On the other hand, Manchukuo was for Japan a model state for building the GEACPS, whereas the other countries in the Sphere sought independence and sovereignty, urging Manchukuo to also pursue equal diplomatic relations with Japan as a sovereign state. Consequently, as Japan expanded its influence in developing the "New Order of East Asia" into the GEACPS and the number of member countries increased, Manchukuo relinquished its role as a model polity and came to be recognized as an independent sovereign state.

‘*Aṣabīya bil-Walā*’: An Analysis of Non-Kin Relationships  
in Ibn Khaldūn’s Dynastic Theory

ARAI Yuta

In this article, the author reappraises the significance of non-kin ties according to ‘*ilm al-‘umrān al-basharī*’ (the science of human civilization), advocated by Arab historian Ibn Khaldūn in the *Muqaddīma*, an introduction and volume I of his historical work, the *Kitāb al-‘Ibar*. Ibn Khaldūn’s dynastic theory, which constitutes the substance of his science of human civilization, has been regarded as a product of his political experience in Maghrib society, giving him insights into its organization, and is considered to be “tribal” in character. However, after reading through Ibn Khaldūn’s historical narrative, the author has found that the phenomenon of a transition from kin to non-kin ties in dominant groups is also laid out as a critical dynastic phenomenon, bringing into doubt the conventional interpretation that the theory is no more than “tribal.”

Thus the author examines Ibn Khaldūn’s *Kitāb al-‘Ibar*, focusing on a kind of his notions of social ties, ‘*aṣabīya bil-walā*’ (solidarity based on clientage), in order to clarify the function of non-kin ties in his dynastic theory and historical narrative. Chapter I outlines Ibn Khaldūn’s historical narrative up to the Abbasid era according to his historical perspective. Chapter II examines Ibn Khaldūn’s method of applying his own dynastic theory to the Mamluk sultanate, which has been considered not to conform to his “tribal” dynastic theory because its dominant group, *mamluks*, are intrinsically non-kin and non-tribal.

In conclusion, the author argues that while Ibn Khaldūn’s dynastic theory emphasizes the significance of kin and tribal ties as applied to historical dynasties in general, his historical narrative reflects the principles of transitions from kin and tribal to non-kin, which takes place in the character of social relationships in dominant groups.